

*The Wisdom of a GOVERNMENT,
in distributing Punishment or Mercy
to State-Criminals.*

A
S E R M O N

Preached at the

Lent-ASSIZES

Holden at

THETFORD in NORFOLK,

Before the

Lord Chief Justice *KING*,

On March 23. 17¹⁵/₁₆.

By *THOMAS PYLE*, M. A.
Lecturer of LYN-REGIS.

Published at the Request of the High-Sheriff, and
the Gentlemen of the Grand-Inquest.

*Non exiguo falluntur Errore, qui censuram sive
humanam sive divinam acerbitatis & Malitiæ No-
mine infamant, Putantes nocentem dici oportere
qui nocentes afficit pœnâ.* Lactantius.

The Second Edition.

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1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

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TO
THOMAS ROGERS Esq;
High-Sheriff of the County of NORFOLK ;

AND TO
HENRY PARTRIDGE Esq; Foreman

Charles Wright,	} <i>Esqrs.</i>	Fran. Coleman,	} <i>Esqrs.</i>
Edwin Cony,		Greg. Coppinger,	
Will ^m . Churchman,		Jam. Barker,	
John Brown,		Will ^m . Pearson,	
Nathanael Best,		} <i>Gent.</i>	Robert Haylet,
John Spelman,			Robert Clough,
Beaupre Bell,			

Gentlemen of the GRAND-INQUEST:

At whose Desire this *Discourse* is Published :

It is now humbly DEDICATED.

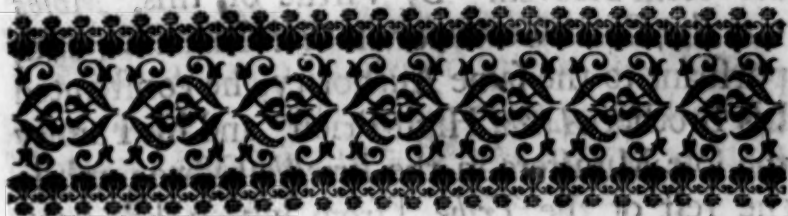
TO
THOMAS ROGERS ESQ
High-Sheriff of the County of Norfolk

AND TO
HENRY FARRINGTON ESQ

John Coleman	John Wright
Greg. Coppinger	Edwin Cony
John Barker	Willie Clumman
William Pearson	John Brown
	Manuel Bell
Robert Mayle	John Spelman
Robert Clough	Benjamin Bell

G. W. W. of the Grand Jurors:
At which time this Bill was published

It is hereby DEDICATED



NUMB. xvi. 41.

But on the morrow all the Congregation of the Children of Israel murmured against Moses and against Aaron, saying, Ye have killed the People of the Lord.



THAT the Observations I propose to make from this Passage, may appear Just and True, and the Application of each of them prove the more Effectual upon the Hearts of an Assembly, the Design of whose Meeting here, is, the Honour of their Religion, and the Prosecution of those Laws whereon depend the dearest Interests of their Country and Constitution: It will be needful to recapitulate the foregoing Transactions that were introductory to the Text.

The *Israelitish* Government, both in *Church* and *State*, was now, [and so continued for a long time after] under the immediate Direction of GOD himself. Every material Point
of

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of Administration proceeded upon exprefs Order from Heaven. By Virtue of this, *Moses* was the Chief Governor in *Civil* Matters; and, pursuant to the same Authority, he constituted his Brother *Aaron* High-Priest, and his Family the sole Ministers in the *Priestly*-Office; while the rest of the *Tribe*, [from which they both originally sprung,] were appointed *inferior* Attendants, under Them, in Holy Things.

Korah, a Man of considerable Family and Figure in the same *Tribe* with *Moses* and *Aaron*, [and Cousin-German to them both,] thinking himself undervalu'd, by being left a meer *Levite*, [and not one of the Heads of them neither,] shut out of the possibility of arriving to the *Priesthood*, by the present Settlement; resolves upon advancing himself, by obliging them to change their Measures, or pulling them down from their Authority. But, rightly foreseeing the Difficulty of compassing an Alteration in the *Church*, without one in the *State*, he procures *Dathan* and *Abiram*, &c.

of the *Tribe* of *Reuben*, [Eldest Descendant of *Jacob*,] to join with him, in Conspiring against *Moses* for the *Civil* Dignity, while he did the same against *Aaron* for the *Priesthood*. The one of these Incendiaries proceeded upon the foot of *Hereditary Indefeasible Right*, [a thing which, we see, *God* insisted not then upon, in the Government of his own peculiar People;] the other founds his Complaint upon
 —Ver. 3, 13. needless and arbitrary Partiality

in

distributing Punishment or Mercy, &c. 7

in the Distribution of *Preferments*; the Pretences of *both* centring in *Redress of Grievances*, and rectifying *Male-Administration*.

This Calumny, deliver'd in plausible Terms, gather'd as it went, and soon ripen'd into a Mutiny. *Korah* was back'd by Two — *Ver. 2, 35.*
hundred and fifty of the Principal *Levites*, that put in with him for Candidates for the *Priesthood*; while *Dathan* and *Abiram* had made a Formidable Party amongst the *Laity*. In a full Body, — *Ver. 3, 13, 14.*
with *Korah* at the Head of them, these Mutineers croud up to the *Tabernacle*; they tax *Moses* with Ambitious and Unjustifiable Designs upon the Rights and Properties of the Nation; with aggrandizing himself and his Family, by neglecting such as were not only Equals, but even Elders and Superiors; and which, *they said*, aggravated the Miscarriage, all this under Pretence of the Direction of *GOD*, and the Publick Good: In fine, demanded he would change his Methods, or both he and his Brother lay down, and give Place to honest Men.

Moses, under all the Apprehension and Resentment such Usage must justly raise in the calmest Breast, was not at a loss for proper Measures of Behaviour in so difficult a Juncture: He brings his Cause to be righted by him from whom he received his Authority; and, having consulted *GOD* upon it, bespeaks — *Ver. 4.*
the Heads of the Faction to this Effect; “ That, as to his Disposal of the *Priest-*
hood,

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— Ver. 5, 6, “ *hood, Korah* could not but allow
 to 11. “ it a reasonable Proposal, that, since
 “ *Aaron* pretended to Possession of
 “ that Holy Character purely by a Divine
 “ Choice, the Cause should be cast upon the
 “ same Suffrage over again ; that *Aaron*, and all
 “ the New Pretenders, should next Day appear
 “ at the Tabernacle, and officiate as Priests ;
 “ and let G O D, (*says he*) as he has pro-
 “ mised to do, by some visible Token, rati-
 “ fy his own Act, or else declare anew who
 “ he will chuse for his own Ministers.

Then, as to the Civil Power, or any Instance
 of his Abuse of it, he desires of his Competi-
 tors in that Matter, to do him and their G O D
 the Justice of suffering him to decide that

Part of the Controversy the same
 — Ver. 12. Way, to let G O D Elect his Ma-
 gistrate as well as his Priest ; assuring them
 the Patience of One Day's Time would give
 ample Satisfaction to them, and to the whole
 Nation. *Korah* was not so hardy as to refuse

the Proposal ; but *Dathan* and *Abi-*
 — Ver. 12, 13, 14. *ram*, giddy with the Hopes of Power,
 rejected all Overtures, call *Moses* an
 Usurper, and refuse so much as to treat or
 speak with him.

The Cause was now wholly taken out of
 — Ver. 15, 29, 30. *Moses* his Hands, he gives it in-
 tirely up to G O D, and follows
 his Directions. G O D tells him,
 the justest, and shortest, and most exemplary
 Way with such Audacious Offenders, would
 be,

distributing Punishment or Mercy, &c. 9

be, to cut off every one (be they never so many) that were concern'd in this Rebellion. But this humble and merciful Minister, begs to have a Difference made between the designing

— Ver. 22.

Leaders, and the ignorant and heedless *Multitude*; and obtains, that none but the knowingly Perverse, and the Obstinate, should suffer, while the less guilty were permitted to live and learn by their Example. In short, *Korah*, with the *Two hundred and fifty Levites*, was struck by Lightning, while the *Censers* were in the Hands, and *Dathan* and *Abiram*, with all their open Abettors, swallowed up by an Earthquake.

— Ver. 31,
32, 33, 35.

Though one might well have expected so exemplary a Judgment would have availed to silence all future Murmers, and Ambitious Discontents; yet had it a quite contrary Effect upon this restless and untractable Body of Men. Friends, and Favourites, Relations, and Dependants, spirit up the Thoughtless Multitude with false Arguments about Justice, Severity, Lenity and Compassion. The Cause of Religion, their Government, and their Laws, soon gave place to that of private Men, though Criminal and Rebellious. *Moses* and *Aaron* are straitly accused for executing the Laws of that *Divine Constitution* that was the Foundation of such Blessings upon them; were complained of, as Hard and Uncharitable, in not using their Intercession for their Offending

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Brethren, but rather contributing to the Destruction of those (and that in such Numbers too) that were Members of GOD's own Church and peculiar Nation.

But on the morrow all the Congregation of the Children of Israel murmured against Moses, and against Aaron, saying, Ye have killed the People of the Lord.

From the whole of which Transaction, I think it natural for us to gather the following Observations.

1. *The Difficulties, Uneasinesses, and Misrepresentations the best Governments are liable to, even under the most Equitable and Prudent Administration of Affairs.*

'Tis one Demonstration of the Imperfection of humane Prudence, and of the wrong Conceptions Men usually have of present Happiness and Grandeur, that That Power and Ascendant over others, at which we so passionately aspire, and level the highest of our Projects, should be so incumbred with Disturbances, even in its most just and legal Execution.

The Bulk of Mankind are apt to Envy their Superiors the Height and Gayity of their Posts; but seldom think of the Pain and Vexation that surround them. We, that look generally no farther than to the outward Surface of Men and Things, imagine not, that where Supremacy is lodged, there can be any Pillows of Stone, or Beds of Thorns. From which, 'tis yet too plain, the very Best of the Great Ones are rarely

ly exempted, even for that very Reason, because they are the Best : The Steadiness, Honour, and Justice of *their* Administration, being the very Qualities which draw upon them the Machinations and Attempts of the Ambitious, the Envious, and the Enterprizing.

The corrupt Passions of humane Nature, proper to be practis'd upon, for disturbing the Peace and Order of Government, are the easiest of Access, and the most pliable to Error, and to Delusion. The unexperienced, and thoughtless Populacy, (the *Body* of every Nation) have an Ear always open to the Miscarriages of those above them ; each Flatterer has the Advantage of such as are at the Helm ; the Art of throwing Mists before vulgar Eyes, and hindring them from seeing how Things are steer'd for their Protection and Advantage, lies not very deep ; and Suggestions are swallowed down, not for their Truth, but their Spight and Plausibility. Innocence, in the Greatest and Worthiest, is no more an absolute Shelter from Malice and Calumny, than in those of lower Ranks ; and a Fire once kindled in such Combustible Matter, as is the Mind of a Multitude, ravages without Distinction : The *Deliverer*, and the *Protector*, goes for an *Usurper* ; Right and *Law* are termed *Encroachment*, Execution is called *Cruelty* ; Happiness, *Misery* ; Freedom, *Slavery* ; and *Ægypt* it self, with its heavy Burdens, and its Iron Furnace, shall be commended, that *Moses* may not want Reproach.

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So has the All-wise and Supream Governor disposed the Nature of Things here Below ; that popular Discontents should be a Weight against the Pleasures of Power ; to balance the Mind of every Wise Governor, and keep it clear of the Influences of its Temptations. Such an Advantage have Restless and Designing Spirits upon the worser Part of our Humanity. GOD himself, the infinite Lord over All, bears his Share in these Inconveniencies : His Miracles, and his freshest Providences, avail not wholly to fence them off ; and therefore all his Vicegerents upon Earth, must patiently expect, and provide against them the best they can. Nothing in this World is stable, and uninterrupted ; nothing, where *Men* have the Management, is exempt from Injury, and from Troubles

2. We may, from this Passage, truly observe, *What is the proper Appeal and Resort of a just Prince and Governor, under any Accusations of Male-Administration, viz. The Authority by which he Acts, and the Sincerity and Justice of his Proceedings.*

Moses his Settlement of Affairs, was by immediate Direction from Heaven. To GOD therefore he first referred his Cause ; and then challengeth the Mutinous Subject to be tried by the *Constitution* they could not deny themselves to be under. Conscious of his own Integrity, he stands the Testimony for himself and Aaron, with an Intrepidity that nothing but

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but Innocence can inspire, and which the last Arts of Calumny and Defamation cannot shock in the Heart of a wise and good Man.

It was his Comfort too, not only to have G O D as his Judge, but the establish'd Court, the Senate of the Elders, to stand by him. He went unto Dathan and Abiram, and the Elders of Israel were with him. —Ver. 25.

What express Revelation was to the Government of the Israelites, the same are the stated Laws and Constitution of every Country now, both to Prince, Ministry, and People; the Rule and only Measure whereby to judge of Prerogative of Power, or Privileges of Subjects.

While *this* Rule is kept inviolated, Governors are in the best Way, whether of Nature or of Providence, to be Easy, Honourable, and Peaceful in their Administration.

Arbitrary Proceedings, and Enterprizes upon Right and Law, as they are the genuine Effects of *Weakness*, so are they the Causes of *Fear*. Every just Complaint thrown upon a guilty Breast (be its Station never so exalted,) meets with Matter proper to work upon: And to defy all Demands of Reason and Equity, is not *Courage*, but a *Rage* and *Madness* bespeaking an Incapacity to Govern, and calling aloud for Measures of Common and Self-Preservation.

But whenever Murmurings and Rebellion lift up themselves against *Legal* and *Rightful* Power, Governors have then every thing to rely

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rely upon that can administer true Comfort, and real Support; Religion, Justice, Providence, Law, Heaven, and Earth, carry forth their Sword, and are written upon their Banners. And *such* impious Attempts (though not *always* unsuccessful under the present State of human Life,) have yet a *natural* Tendency to their deserved Fate; to become like Waves upon the Shore, dashing themselves in Pieces by their own Weight; or, as the Morning-Dew before the Sun-Beams, perishing by that Heat by which they were produced.

3. A *Third* thing observable in this History, is, *How much it becomes the Character of a Wise and Good Government, in the exemplary Punishment of Tumultuous and Rebellious Subjects, to put a merciful Distinction between the Leaders and Movers of Sedition, and the many that may have been heedlessly drawn into it.*

Man is a restless Creature, full of Aims after Happiness and Pleasure, and mostly ready to drive at every specious Measure of changing for the better, though at the Hazard of incurring something that is worse.

Attempts upon Government, and Alterations of State, are commonly, by the Authors of such Designs, set out with so many Pretences of publick Good, and such promising Airs of Advantages to every one that will embark in them, as are not easily to be seen through by the Inferior and less discerning rank of Mankind.

Hence

distributing Punishment or Mercy, &c. 15

Hence, as *Mercy* and *Pity* are founded in every Individual that help to make up our reasonable Species, from the Consideration of the Frailty and Imperfection of our Fellow-Creature ; so it is a Principle worthy of the Honour, and agreeable to the Interest of Publick Powers, in relation to Offending Subjects.

Herein they have no less Precedent than GOD, no less Example than *Moses*. Admirable Instance of a publick Spirit, and of the most generous Compassion ! The People rise up against their tenderest Governors ; the Governors fall down upon their Faces, to intercede for the People ! O God, the
God of the Spirits of all Flesh, shall —Ver. 22.
one Man sin, and wilt thou be wroth with all the Congregation ?

Where the Peace and Welfare of Mankind are the chief Ends of an Administration, Punishments are not, by way of Revenge, to satiate the Passions of Ruling Powers, but for the Security and Honour of the whole Community. Penalties are not inflicted for their own Sakes, but for general Good ; nor will a merciful Potentate purchase his own Peace, by any Loss, even of *Enemies*, but what is necessary.

But then, Men that have render'd themselves justly obnoxious, though by less Obstinate and Malicious Degrees of sinning against Lawful Authority, must qualify themselves to become proper Objects of its pardoning Mercy ; when they see their Errors, they must be frank and candid in their Acknowledgments ;
must

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must give Testimonies of their Abhorrence; forsake and renounce the Abettors that misled them, and return to a Temper ready to do the utmost Justice to, and redress the Wrongs of, their Country, before they can be worthy of its Compassions toward their Misfortune or their Crime. Even G O D and *Moses* gave reprieve to none of the Conspirators, but to such as obeyed the Summons; *Get you up from about the Tabernacle of Korah, — Ver. 24, 25. Dathan and Abiram. Depart from the Tents of these wicked Men, and touch nothing of theirs, lest you be consumed in all their Sins.* This leads to a

4th, And Principal Reflexion from the Transaction before us; viz. *That notwithstanding the Difficulties and Discouragements arising from popular Discontents, or the Odium that may possibly accrue from the Punishment of obstinate Offenders; Rulers, Judges, and Magistrates, are obliged, in Duty and Interest, to exact the last of Legal and Exemplary Penalties, where Prudence, and the Honour and Safety of the Government, require it.*

As *Laws* are the only Measures of peaceable Power, and private Right, so *Penalties*, upon Outrages offered to them, are the only Guard for securing Obedience, and rendring them effectual to their desired Ends.

That even *Life* it self, therefore, should be the Sacrifice pay'd for Disloyalty, and Attempts upon the Common Peace, is absolutely reasonable

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reasonable and necessary, in whatever View you consider it. The Honour of Government requires it; it being not possible to maintain it, but by setting it on such a Foot as shall fix it free of Contempt; nor can the Head be long-live'd, where any Member, toucht with incurable Gangrene, is permitted to hold its Place in such a Body.

The whole Community demands it; every Subject being attacked, by an Act of Rebellion against the Power that protects him; every private Man receiving a Stab from each Hand lifted up against that which is our Common Security. Lastly, even Delinquents themselves receive their Benefit, by undergoing the Execution of Justice; as it gives them the last and highest Opportunity of inward Amendment and Reformation. That Depravity of Soul and Principles that was incurable by Arguments of Reason and Duty, is apt to yield and recover it self, in some measure at least, at the Apprehension of sure, speedy, and publick Vengeance. The Malice and Ambition that could receive no Check by any thing that reached not *Life* itself, may probably cool, and give place to Repentance, upon a Prospect of *Death*. And it is of good Influence, not only by way of Example to the Living, but even upon the Minds of such as are to Die, to have their Iniquities thus set in array before them, and to be summoned to take the present Punishment of them.

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For these, or some of these Reasons, *Moses* chearfully gave up himself to be the Minister of a most affrightning Punishment upon the Mutineers of the beloved *Israel*. And upon the same should every Prince and Lawful Magistrate have a Steddy and Courageous Eye to the Honour and great Ends of his Administration ; equally scorning that Weakness of *Pride* that is wont to tempt unaccomplish'd Minds to display their Power at the Expence of other Mens Rights ; and that low and effeminate Compassion that would affright him from vindicating the Justice and Credit of his Government, and procuring his Peoples Good, by an undaunted *Execution of Wrath upon them that do Evil*.

In this Article also, behold the Pattern set before them ! Nobles and *Princes of the Congregation* are no more exempt from Obedience to the Supream Power, than the meanest Person of any Tribe. Laws, the common and equal Barriers of National Rights, make no Difference in this Case, between the *Man of Renown*, and him that Tilleth the Ground, or Laboureth in his *Vineyard* : And the Dignity of Criminals against the Fundamental Establishment, serves for no other Argument, but to shew their Guilt to be of a deeper Dye ; and that, as their Example was the more Pernicious, their Punishment ought to be the more Certain and Exemplary.

Wherefore, for People to murmur at the Sentence given, and Execution past upon such Delinquents,

linquents, especially when pursuant to their own *Laws*, and for their own *Safety*, deserves no other Return, than that of Pity upon an Ignorance, or rather an Indignation at an Ingratitude, striving to bereave them of all the Blessings of a peaceful Government.

What I have already said under the foregoing Observations, may, I hope, be thought so Just and Natural, as to carry its own Application, and make it the easier, both to the Governors, and People of this divided Nation, in whom is any true Love to its Interests, under the present happy Establishment, to see where lies their Encouragement to defend and promote it, or their Prejudices and Mistakes about it.

From the Day that we became a Reformed Church, and a Free Nation, we have been infested with *Murmurs* and Discontents. And no Wonder it should be so. The Christian *Korah* (if it may be lawful to bestow that Sacred Epithet upon the *Roman* Usurper on Christian Liberties) has ever had his Band, nay his Host of *Levites*, to remonstrate or contrive against what we did. And as oft as ever we have put the Civil Power into a Channel, most agreeable to the real Interest of true Religion, and the Common Good, we have had the Sons of *Dathan* rise up, endeavouring to distract us with a Right of Succession to Crowns founded no-where but in Imagination, and tending to nothing but Destruction.

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Even the Glorious *Revolution*, that at once so happily illustrated the *English Privileges*, establishing the Prerogative without Tyranny, and our Property without Licentious Indulgence, and wrought us up into a Frame that promised every Blessing desirable by the greatest Princes, or the best Subjects; freed us not from the *Murmuring Generation*: The Generation consisting either of professed or secret Enemies, or ambitious Friends, whose Thirst of Place and Power ran them into Measures of straightning the Government, pinioning the Hands, shortning the Funds, baffling the Arms, and defeating all the Glorious Designs of our First *Deliverer* against the Common Enemy. The Generation that afterward perswaded Queen *Anne* to forsake the Counsels of the *Old and the Honest*, to trust her self in the Hands of the *Young*, the *Violent*, or the *Crafty*; who soon stript her and us of our Laurels, and shut up the brightest Reign that ever was Annalized, in *Blackness*, and *Darkness*, and *Tempest*.

And finally, When the last *Crisis* of that Providence, they have been so long and often striving to oppose, has now brought them to explain themselves; how fully and happily have they done it! Demonstrating the Rigor of Passive Obedience, by Rebellion; and the Love of Mother-Church, by Perfidy and Treason, the flaming Characteristicks of the *Mother of Harlots*.

Surprizing Parellel between the Camp of *Israel*, and our *Britons*, who have appropriated
to

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to themselves the Name of *Churchmen*! Between the *Dathans* that insult *Moses*, and the *Protestants* that conspire against a *Protestant Prince*! Between the *Levites* struggling against *Aaron*, and the Men in *Holy Orders*, from whom the most shining *Piety*, *Learning*, and *Courage* of their *Bishops* have conciliated but unequal Returns of *Reverence* and *Esteem*! For so our *Murmurers* are first spirited into *Treasons*, under Colour of *Right* and *Law*; then murmur again, when they feel the *Laws* about to be put in *Execution*. They foment *Jealousies*, out of *Zeal* for common *Safety*; and then repine at the very *Methods* that are taken to secure it.

Yet how have all these *Misfortunes*, these *Ingratitudes*, under *English* *Blessings*, served to display the *Excellencies* of our *Government*, and the *Virtues* of our *Gracious Prince*! When we consider the *immoveable Basis*, the sure *Refort* of our *Laws*, on which he stands, and to which he so chearfully, religiously, and undauntedly sends both his *Enemies* and his *Friends*; the one, for *Justice* or *Mercy*, as the publick *Good*, and his *Peoples Safety* shall require; and the other, for all their *Rules* and *Measures* of promoting the *Glory* and *Stability* of his *Crown* and *Dignity*.

How ought this to satisfy and enliven the *Hearts* of all those that act under him as *Ministers*, *Judges*, and *Magistrates*; to know, and ever remember, That, in the *unwelcome Part* they may be now forced to bear for him,
and

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and for their Country; they are not to view themselves in the Glass of popular Conceptions, but in that of stated *Laws* and *Constitution*; looking to *them* as their Oracles, which are the Rule, and, at the same time, the Life, and Joy, and Peace of their Consciences, both towards God, their King, and their Fellow-Subjects!

Men and Brethren, Children of the Stock of Protestant *Englishmen*, and every one amongst you that value the Privileges annex'd to that Character! If you have had any Fears and Suspicions sown amongst you, concerning the Publick Affairs; know, that you owe it as an indispensable Duty to God, your Country, and your selves, to have recourse to the *one* plain Rule and Standard, whereby to regulate your Conclusions.

Enquire then of the bitterest Adversaries of your indulgent Sovereign, whether there has been a single Law invaded, or an *English* Custom suffered Violence? See with your own Eyes, if any thing has passed, even in this difficult Juncture of Things, unworthy the Care of a vigilant Ministry, or the Prudence of an injured Legislature, and your own Representatives. Demand of your Clergy, the Sons of *Levi*, whether their Churches grow thinner, their Liturgy more precarious, or their Articles or Canons fewer, since the beginning of this Auspicious Reign?

If you are spirited into Murmuring Compassions toward the *Guilty*, think whether no tender

der Eye be due to your *Government*, labouring under that Trouble and Expence wherein we must all take our share. Think how you would *then* have murmured, if the Measures that have been taken, had been unfortunately omitted, or carelessly neglected ; if the intended Destruction had reached your Houses, and laid waste your Habitations ; had you been fired, and plunder'd by a foreign Force, in Conjunction with the Perjured and Perfidious you are now learnt to lament at Home.

Search and be satisfied, if there have any Mercies been wanting toward any that would not shut the Door of Mercy against themselves ; that have discovered any Dispositions to repair the Injuries they have done, and return to the Interest of their abused Country. Ask if that part of the Nation, that, by their Indifference, Silence, and scandalous Neutrality, have countenanced their vile Attempts, begin to behave with such a Candor of Concern, Relenting, and Abhorrence of such Practices, as would render it probable there would be no Hazard in giving back the Lives so many times doubly forfeited. And then see which of the two it is, the *Government* or its *Enemies* that are inexorable.

If this be to lament *the People of the Lord* ; no wonder the Friends and faithful Allies, that helped us against the old *Enemy*, were delivered up to be sacrificed without a Tear.

Oh ! Where were all these Compassions smothered, when the valiant Host of Confederates

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rates for the Liberties of *Europe* were left naked? How close were these Bowels shut up; when the brave *City*, resolute in asserting its Native Privileges, was left to wallow in its own Blood, by a degree of Treachery unknown to *France* it self!

Blessed Hand that hath stopp'd these Ruins from spreading over us, and the whole Protestant World! Happy *Britain*! yet once again under a steady Prince, guided by a discerning and an unanimous Council; administering Justice without Inhumanity, and perfect Clemency, void of that Easiness and Pusillanimity that would render them liable to be flatter'd into doing what is Wrong, or fearful of doing what is Right and Needful.

May every *Tribe*, every Rank, and Degree of Men in this Kingdom, consider these Blessings, and be Easy and Contented; look upon their Mercies, and be Thankful; look upon their Laws, and be Safe. Let Protestant Councils govern Protestant Nations; and let GOD govern the World.

To Him be Glory, and Honour, and Thanksgiving, for Ever and Ever. Amen.

F I N I S.

Lately Publish'd :

THE Heinous Sin and Danger of Prevaricating with GOD and the Government. A Sermon preach'd at *Lyn Regis*, Febr. 5. 1715-16: By *Tho. Pyles M. A.* Printed for *J. Wyat*